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**E d i n b u r g h .**

The city of Edinburgh is one of the most ancient in Europe. It is supposed to have been founded in the year 330 of the Christian era. Its position is not a little remarkable. The castle of Edinburgh, which is the oldest portion of it, stands upon a high rock, 383 feet above the level of the ocean; very steep on three sides, and in some places quite perpendicular. Access to it is had only from the east side, where the entrance is guarded by strong fortifications. This castle is large enough to accommodate two thousand soldiers if necessary.

For two centuries and a half, from 1500 to 1750, this city was restricted within very narrow limits, by its walls, which enclosed a space only about a mile long and half as wide. It is owing to this fact, with the great increase of population, that we find the custom of erecting houses of very great height, prevalent in Edinburgh more than in any other European city. Our plate gives some idea of this peculiarity. It characterizes, however, only the older portion of this city. The New Town, which now covers the fields North of the ancient part, was commenced in 1753. The Old Town, as it is called, stands on a ridge between two other hills; the western end of which is the high rock of the castle. Between it and the newly built portion, runs a valley, formerly filled with water, but now drained. Several fine bridges adorn the city, and form communications, across the intervening valleys, between various parts both of the Old and New Towns. The upper end of the High-street, the principal street of the Old Town, rises 140 feet above the valley. From this street there run down to the North Loch and the Cowgate many narrow cross streets, called *closes* and *wynds*. Many of these are exceedingly steep, and few of them are more than six feet in width.

The situation of Edinburgh is most picturesque. It is surrounded on three sides by elevated hills, which form a beautiful amphitheatre. The ground on which the city stands is also considerably elevated. Arthur's seat, the Salisbury crags, and Calton hill, are situated on the East of this amphitheatre.

Several beautiful churches adorn this city. The most famous and the oldest is St. Giles', a Gothic structure of great size. Since the Reformation it has been divided into four distinct places of worship. The Tron Church is also celebrated. Another noted building is Holyrood House, the only royal palace in Scotland now in good preservation. It forms a square, 230 feet on the inside; the front side is adorned by two large towers. This building is celebrated as the residence of Queen Mary, and the scene of the murder of Rizzio.

The University of Edinburgh is an important institution. It was founded in 1581. It embraces, in its course of instruction, the four departments of Literature and Philosophy, (comprising our entire college curriculum,) Theology, Law and Medicine. The new University building is upon a vast and splendid scale.

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### Transubstantiation.

The following article was written by a daughter of one of the best friends and supporters of our Society, and will be read, we are sure, with no little interest by those who peruse the pages of our Magazine.

As this is one of the most distinguishing tenets of the Popish Church, and as it has caused so much bloodshed in order to enforce it, we have chosen it as a subject for thorough investigation. We will therefore commence with the word itself, which literally means change of substance, but in the Popish theology the supposed conversion of the bread and wine, in the eucharist, into the body and blood of CHRIST, which it confidently pretends to assert does take place; this change being effected merely by the priest's saying a few words over it. To establish themselves in this absurd doctrine, Romanists affect to have scriptural authority for it in the words of CHRIST, John, 6: 53-55, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." These words, which were spoken figuratively, they interpret literally; whereas the connexion, as well as the circumstances attending their delivery, should be taken into consideration. From the context CHRIST seems to be reproving the people for following after him as selfish hearers, which he declares them to be, and he then proves himself to be the bread of life to all believers, as in the verses above. It is certainly very absurd to think that the body of CHRIST can be eaten, or his blood drunk, and it is a doctrine which did not creep into the Church until the eighth century; and, notwithstanding it was during the world's midnight, it was opposed by many as contrary to common sense. Faber calls it the greatest miracle of omnipotence, which it certainly would be were it true;

but notwithstanding its absurdity, it was one of the most difficult doctrines for Luther, the great reformer, to renounce. Nay, he did not renounce it altogether; as he continued to believe in consubstantiation, for which there is no more foundation in the Scriptures than for the other, as "it teaches the real presence of the body and blood of CHRIST in the Eucharist, in some such way as water is present in a moistened sponge, or fire in a red hot iron, without supposing one substance converted into another." But when CHRIST said, "This is my body and my blood," he evidently points himself out to us as the subject of our consideration, and leads us to think of him whose body and blood are spiritually present to our senses under the symbols of bread and wine; for how could he have been eaten and present at the same time? which he must have been, having partaken of it with his disciples, when he instituted the ordinance of the Eucharist, and in reference to which he says, "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke, 22: 15, 16. And if this absurd doctrine were true, then the atonement offered on Calvary for the sins of the world was not sufficient, as it was not a reality but a mere phantom, and some further atonement must be made or we are irrecoverably lost, for the sacrifice required must be full, free, and all sufficient, however; the Popish Church provides for this, by a propitiatory sacrifice called Mass, which answers for the living and the dead, in which they commit the awful sin of Idolatry, in the adoration of the Host. How those whom God has gifted with reason can agree to a doctrine so totally opposed to the evidence of the senses is surprising to us, and can only be accounted for by considering that, in following the counsels of their priests, who forbid them to read the Bible, they are deprived of that which would be "a light unto their feet and a lamp unto their path," consequently "their eyes are blinded, and their hearts hardened, that they cannot see with their eyes, or understand with their hearts."

From the preceding we see that transubstantiation is not a mere harmless absurdity, to be ridiculed or laughed at; as it strikes at the root of the Christian religion, it subverts the cross of CHRIST, and takes away the only foundation on which a sinner can rest for the pardon of his sins, (no wonder then that there is so much necessity for penance, works of supererogation, and purgatory, to pardon them,) *those very sins* for which CHRIST gave his body to be broken, and his blood to be shed, so that our salvation might be effected. We must not forget that the eucharist is the most solemn outward act of religious worship instituted in the New Testament, and must be partaken of only by those who believe in JESUS, and who solemnly acknowledge him to be their God and their Saviour. To profane it, or make it common, is a most heinous sin, because it is the bread and cup of the LORD, whose death is

exhibited in the action ; he himself has said, this do in remembrance of me, as if calling on us to remember his love toward us. How pure was that love ! He laid down his life for us, rebel sinners as we are ; he died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. And if we are of his people, children of his love, we will, as such, consider it our duty and privilege to pray that the enlightening influence of his HOLY SPIRIT may descend upon those who are so benighted as to believe such an idolatrous doctrine, and HE who is the hearer and answerer of prayer will not turn a deaf ear to ours.

“ DORA.”

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### The Seventeenth Annual Meeting of the Protestant Association of England.

We have read, with the deepest interest, the proceedings of this Association at its late annual meeting in Exeter Hall. The vast building was filled on the occasion. The Earl of Roden presided. Many distinguished Protestants, laymen and ministers, were on the platform,—among whom were the Rev. Drs. McNeile, Cumming, Robinson, Armstrong, Rev. Mr. Nolan, and others, who have gained much celebrity by their zeal in the Protestant cause.

The noble Chairman stated in his speech, that “The circumstances of the country and the crisis at which we have now arrived, ought to cause every Protestant heart to throb, and every Protestant voice to be lifted up in defence of that sacred, social and religious liberty which was founded upon true Protestantism, and which has been assailed throughout the land. A great change has recently taken place in the management and government of the country, and he could not but rejoice in that change, because whilst there were many expressions of Protestantism on the lips of some of the late rulers, many of their measures were calculated to injure Protestantism, and destroy that civil and religious liberty which it was the bounden duty of every freeman to endeavor to secure and establish. The late Government has been succeeded by a class of men who, he trusted, would prove themselves worthy of the call which they had received, by showing that, whilst they desire to give free toleration to every religion in the land, they will never presume to attempt to purchase favor by the sacrifice of Protestant principle or Protestant feeling.”

Lord Roden then proceeded to examine and condemn the course which Lord John Russell and his ministry had pursued in relation to the Roman Catholics, and in doing so, stated several striking facts to prove that Rome is ever disposed to meddle with the politics of a country whenever she thinks that any thing can be gained by this means for her cause. He stated that Cardinal Wiseman is sending over agents to direct and control the coming

elections in Ireland, and even candidates for membership in the House of Commons soon to be chosen. From the statement of the Earl of Roden, it would seem as if Rome was about to put forth all her energy to secure as large a proportion as possible of Ireland's representatives in the New Parliament. The entire priestly machinery is to be worked with all possible zeal to control the elections in all the districts where the Roman Catholics form the majority of the electors. He stated that the grant to Maynooth, increased by Sir Robert Peel, in 1845, to £26,000, has failed to win over the Romish hierarchy in Ireland to good feelings towards England; on the contrary, their hostility had been augmented, as was manifested in the proceedings of the Synod lately held at Thurles.

After the speech of the noble Chairman, James Lord, Esq. read the Report, which set forth that the Society had expended its receipts during the last year, (amounting to some \$5,000,) in the publication and circulation of papers, tracts and books on Romanism, especially in its political bearings, and in the employment of "Lecturers," who addressed large meetings in the principal cities. The Organ of the Society is **THE PROTESTANT MAGAZINE**, a valuable monthly periodical, into whose pages we often look with pleasure and profit.

The speakers were Sir John D. Paul, Rev. Thomas Nolan, James Bate-man, Esq. Rev. Charles Prest, Rev. Hugh McNeile, D. D., Rev. R. W. Dibdin, Rev. Dr. Cumming, and W. H. Peters, Esq. Some of the speeches were able and exceedingly interesting. They all had more or less of a political bearing, and this because the "Catholic Question," as it is termed in England, has much to do with political affairs and political action.

The following extract from Mr. Nolan's speech is interesting, as showing to what extent Ireland received the Reformation :

He then adverted to the debate which had taken place on the preceding night in the House of Commons on the motion for an inquiry into the College of Maynooth, and said that one of the charges brought against the Irish Church was, that she was an usurper and in the enjoyment of property belonging to her predecessor, and that the grant to Maynooth was only a restitution, and not a gift. On that point he wished to call the attention of the meeting to the observations of the Bishop of Ossory, which he considered perfectly conclusive. That Right Rev. Prelate said, "The ordinary misrepresentation made and received respecting the Church of Ireland was this,—that the Reformation was forced on the country by the power of England; that the ancient Church of the Country, the Roman Catholic Church, was then stripped of her temporalities, and that the Reformed Church was invested with them, and that one system was put in possession, and the other despoiled of them, in consequence of its fidelity to its religion and the Pope. There were very few present who required to be informed that this was a gross misrepresentation of the actual facts of the case. The Reformation was received in Ireland by the whole body of the Church—bishops, priests, and people. The facts of the case were these: the Reformation having been

introduced in England in the first year of Elizabeth, was introduced by similar means in Ireland in the second year of her reign. So far as it could be done by legal enactment, the Reformation was established in Ireland by two Acts of Parliament,—one, which was commonly called the Act of Supremacy, by which the usurped supremacy of the Pope was abolished, and the supremacy of the Crown established, and the oath of supremacy imposed. The other Act was one of uniformity, by which the Latin service was to be got rid of, and the English Liturgy, as contained in the Book of Common Prayer, introduced in its place. When these two Acts of Parliament were introduced into the Upper House in Ireland, there were present twenty-three temporal and twenty-two spiritual Peers, and only two of the latter departed from these measures, and at no subsequent period was the number of the dissentients increased; so that the whole mass of the hierarchy of the country supported the Government in carrying out the Reformation. The priests, in their respective parishes, consented to receive and use the Liturgies, and their congregations attended at the parishes as before. That was the actual state of the case at the time of the Reformation. Now, it appeared from that time, the Church settled down tranquilly in the Reformation, without any resistance, and without any opposition to it; and the disturbance of this settlement at the time of the Reformation arose entirely from the intrusive prelates sent over by the Pope of Rome for the purpose of disturbance. Those prelates were appointed to existing sees, but the work went on so slowly, that fifty years from the time of the Reformation elapsed before there was an Archbishop of Dublin even nominated. We happen to have an account of the state of the Romish Church in Ireland just sixty-one years after the Reformation—an account presented on Roman Catholic authority. It appeared that at that time there were but four sees filled by titular prelates." So much for the real history of the Church of Ireland, and for a precedent for the intrusive power of Rome. Were the people of this country to have the state of things restored here which existed in Ireland? Now was the time to resist it. (Hear, hear.) He blessed God that the ambition of Dr. Wiseman had precipitated the Councils of the Propaganda, and sent him here on his aggressive mission, for that precipitation had discovered in this country an immense amount of latent Protestantism. (Applause.) On that Protestantism England would continue to take her stand, and remain the wonder of the globe. It was necessary, however, to make increased efforts—the ramparts of our citadel had been taken down—the gates of the constitution had been opened. Our confidence was in the manly fidelity and bold integrity of the garrison and councils by which the nation was guided. He trusted our statesmen would be actuated by sound principles. Let the country rally round such principles. Let a nation's prayer correspond with a nation's acts. Let a nation's acts be the index of a nation's hearts; and then who would doubt the goodness of the all prayer-hearing, prayer-answering God, and that peace and happiness, truth and justice, religion and piety, would be established among us for all generations? (Loud applause.)

But the speech of the meeting was that of the Rev. Hugh McNeile, D. D. of Liverpool, one of the great champions of Protestantism. From that speech, which was long and very interesting, we can only make one extract, somewhat long, to be sure, but important, as calculated to show the bearing of Romanism on the politics of Ireland:

There is no such thing, then, as separating the civil and political from the reli-

gious principles of Romanism. And this is the very question now before the country. There is a political element in Romanism, which makes it dangerous; there is a religious element in Romanism, which makes it passable. English Protestants love liberty—long may they do so; they shrink from any restriction in religious liberty—long may they do so. Rome takes advantage of this, and under the name of religious liberty, she introduces all these principles of persecution. Then she says, "You have allowed us the use of our religion,—of course you must allow us the exercise of all that properly belongs to that religion;" and Englishmen are beguiled by the name of religion, while Rome intends all the while civility when we are strong, and incivility when we are weak. I designedly used a Parliamentary phrase; but I will tell you what her canonist says about it. With regard to heretics, "when they are strong," he says, "we commit them to God; when they are weak, to the executioner." That is what I call incivility; and this I venture to say, is an answer, at least so far as it goes, to the exceedingly ingenious distinction attempted to be drawn last night between the civil and political principles of Romanism and the religious. If the Right Hon. Gentleman whom I heard, could treat the country to a treatise, drawing this distinction, and showing how England may truly tolerate what he calls the Roman Catholic religion, while she can at the same time defend herself against the civil and political principles connected with that religion, he would confer a serious favor upon his countrymen. But no man can do it,—the priests know better. The two things are dovetailed; they are linked together, and as I said, the powers of the world to come are brought to bear upon the attainment of objects in the present world. "If you do not vote for my nominee," the priest will say to a poor man, or to a poor woman,—"if you do not make your husband vote for my nominee, I will not christen your child." ("Nonsense.") It is not nonsense. My good friends, do you not perceive clearly enough, that while we speak wide, in general terms,—as long as it is possible for a man to suppose that our shots go over the heads of an assembly, he lets us alone; but directly we come to a point that strikes, then he interrupts it,—and I protest, my Lord, I feel for the man under these circumstances—the man who does not agree with us, who has taken upon himself the responsibility of enjoying such a privilege as coming to a meeting like this. Every privilege is connected with some charge, and such a man must charge himself with an exercise of patience; he could not have expected, in coming here,—supposing him to think this all nonsense, to hear what he calls sense; and therefore, although it would be very proper for him to say, if he chose, "What a fool I was for coming here! I will go away out of this horrid place, and go to the Catholic Defence Association; I will not stand this any longer;" yet as long as he stays here, if the courtesies of polished society be agreeable to him, he ought not to interrupt a gentleman. You see, friends, we take it in very good humor; there is not the slightest idea of being affronted with it; on the contrary, I assure you, I feel for the exercise of patience, which such a man must submit to; because I am one of those who have taken for my model, in all these matters, a description I read once of a very good man, and in that respect a great man, of whom it was said, "he was determined to be understood." If there is any one object I set before myself, in speaking of these and of all opinions, it is just this, that, right or wrong, they that hear shall understand what I mean. Now, I mean this, that Popish priests exercise this tyranny by means of the ordinances of their Church; and that where the people are so superstitious as to imagine that their salvation depends upon

those ordinances, they are the slaves of the priesthood. In politics, my Lord, they trade upon the ignorance of the people. They threaten the people in the most preposterous manner. What do you think of an instance (this may be called nonsense too, but I tell it as I read it) of a priest going to a man to insist upon his voting for the priest's nominee at an election? The man demurred; he had reasons why he wished to vote for the person supported by his landlord; he gave his reasons,—they were not deemed sufficient by the priest; he told him he must vote for the Church, and not for his heretical landlord. They left one another in a bad humor, the man not persuaded, and the priest indignant. The priest then betook himself to the man's wife, and told her she must prevail upon her husband to vote for the Church, or consequences would follow that I am almost ashamed to mention to this assembly; but they must be exposed. (A disturbance was here created by a Roman Catholic in the hall. Order having been restored, the speaker resumed his address.) She was loth to persevere against her husband; she remonstrated with the priest, and told him she had done everything in her power with her husband, but in vain. She was near her confinement; and the priest told her, in order to carry his point, that if she did not prevail upon her husband to support the Church, her infant would be born with a tail like a monkey. Now, only fancy this practising upon the ignorant superstitions of the people. The poor woman was terrified; she again besought her husband, and succeeded in getting the vote for the priest's nominee. And yet Right Honorable Gentlemen will talk about separating the civil and political principles of Romanism from the doctrine and worship of the Romish Church! My Lord, there is an argument I would wish to advert to, with reference to this same College of Maynooth, and that is, the number of the priests prepared there for their work. It was estimated, in some debates in Parliament, previous to the endowment of Maynooth College, in 1845, that a staff of 250 priests, under instruction in that seminary, would supply a sufficient number for all the parishes in Ireland. Upon a fair estimate of the number of years required for the education, and the number of parishes, this was the result, which was more than once stated in the Imperial Parliament, when the proposal was made by Sir R. Peel, that the endowment of Maynooth College should take place upon a much larger scale than before. A resolution was propounded in the House of Commons, or suggested—I do not know whether it was actually brought before the House—by Mr. Shaw, the Recorder of Dublin, who was then one of the Members for the University, that limitation should be put upon the number of priests educated at Maynooth, and that the additional funds voted by the Imperial Parliament should be applied to improving the quality of the education. Sir R. Peel refused to adopt that principle, because, he said, he would do nothing that would detract from the grace of the concession. Consequently, the increased funds were given, without any restriction upon the numbers; and one of the consequences of that has been, that instead of 250 there are 520 students at Maynooth—that is, there is a supply of 270 beyond the necessities of Ireland, to send to Great Britain and to the colonies, and for the propagation of Popery all over the world. Out of the British treasury at this moment there is being paid a number of thousand pounds per year for the propagation of Romanism throughout the world. And, my Lord, if 250 were sufficient at that time for the Irish population, a smaller number would be sufficient now, because, through the wonder-working hand of God, through the various conspiring causes which He has brought to bear,—the famine, the very year after the endowment in

1846, the cholera and pestilence the year after, emigration every year since, and the unheard-of successes of Protestant missions in all those years,—the Roman Catholic population has been so reduced, that it is now absolutely a misnomer to call Ireland a Roman Catholic country. My Lord, I had the mortification of hearing last night, in the House of Commons, more than once, that the Roman Catholic population of Ireland were as seven to one to the Protestant. I can scarcely exculpate the Honorable Member who made the assertion from an intention to deceive; they were not seven to one in that day; and now, I believe, it will be much nearer the truth to say that they are two to one. And I think one of the best services we can do to the sister country is to proceed from this time to talk of Protestant Ireland; it would be no more a misnomer than theirs. The country cannot be called either Protestant or Roman Catholic, strictly speaking; but we have as much right now to call it a Protestant country as they have to call it a Popish country. It would be difficult, it might be impracticable, to say with exactness what the relative proportions are; but this we may fearlessly say, that for Popish priests or demagogues to attempt to intimidate England by a threatened rebellion of the masses in Ireland, would be simply ludicrous.

We think some of the statements of Dr. McNeile, respecting the present Roman Catholic population in Ireland, or rather the relation which the two denominations, numerically considered, sustain to each other, to be somewhat unguarded, and not sufficiently established. The meeting was well calculated to exert a decided influence on the minds of many in view of the then approaching elections in Great Britain and Ireland.

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### A Discourse by Ramon Monsalvatge, in the Spanish and French School at Brownsville, Texas.

Our readers will be pleased to peruse the following discourse, delivered by our faithful Spanish Missionary in Texas. It was delivered in Spanish:

*“Take fast hold of instruction, let her not go, keep her, for she is thy life.”—Prov. 4:13.*

“The necessity of moral reform as a means to prevent crime, has never been unknown to legislators, and has been very deeply felt by intelligent and benevolent men in modern times. But it has not been said until these our days that the establishment of evangelical schools is the most efficacious means to reform society.

“In the chapter I have just read, the wise Solomon exhorts us to seek learning, showing exactly the utility thereof. The 13th verse in particular is an incontrovertible proof, that instruction is the security for the life of man; and I may add that without instruction man is but very little above brutes. Look at the next neighbors of Mexico, and you will concede that the Indian is a brute, compared with an educated Mexican, and that Mexico in comparison with the United States is a country generally degraded by want of in-

struction. Her poverty, her little industry, her ignorance in all parts, her miserable huts, her beggars, her intestine wars, the depredations and assassinations, all, gentlemen all is an undeniable proof of the great distance between Mexican and American intelligence.

"I shall not propose to the legislators of the other side of the river,\* nor to the authorities of this side the suppression of criminal courts, nor the abolition of penitentiaries, jails and gallows, because I know that it is exactly that dark apparatus, in spite of which all these measures are far from effecting their object. Only he who follows the counsel of the wise Solomon will annihilate the scaffold, according to the text, 'Take fast hold of instruction, etc.'

"What I should want of the authorities is, that they might establish for the Mexicans a school in every district, directed by wise, prudent, virtuous and experienced masters, who are not ignorant in respect to their obligations, for, 'If the blind lead the blind, both shall fall into the ditch.'

"There is no want of talents among the Mexicans, but of liberty and of instruction. The natural talents of the Mexicans are superior to those of our Europeans, and once cultivated, they could be our masters, as has been our fate with the Americans. Nobody can deny that the Europeans were the founders of science and arts in the United States. And they have shown themselves such good disciples, that we stand ashamed before them, seeing the fulfilment of the prophecy, 'The first shall be last, and the last first.'

"The responsibility of the decay, poverty and ignorance on the other side of the river, falls on the spiritual governors and leaders of Mexico, and on the Mexicans. The president and the priest, instead of imitating the noble and liberal constitution of North America, have copied and followed the maxims of the clerics and the deceased King of Spain, who said, 'Let us introduce into the hearts of our servants and vassals a deadly hatred and eternal abomination towards all persons and things which come from without, in order to prevent instruction and light which might come out of such a contact. Let us attribute to the devil all inventions, and let us light a fire for any subject who dares to show some uncommon knowledge. We must lay under restriction books and papers, and allow only those to circulate that, instructing do not instruct. These are the only ones adapted for the schools of the kingdom, and nevertheless we shall pass for more civilized than the Indians or Arabs who have no instruction at all, except by verbal tradition. In this manner we shall remain without any risk of our subjects demanding their natural rights to the disgrace of our own.'

"Mexicans, your fathers fought against mine, and died on the bloody battle field for your national independence. And notwithstanding this heroic and noble action, will you and your children remain subject to another

\* The Rio Grande.

sovereign more despotic than Spain? ignorance, that degrades us mentally and morally? Is it possible that you shall not call for any other school, but that of the sheriff, to learn to keep the decalogue?

"I do not put any trust in the virtue of punishments to prevent crimes, whether these preventives may be seen or only heard of by men. How many are present at the sight of an execution, the worst part of which they themselves will have to play afterwards! Wherefore are there so many of them who go to perpetrate a crime right before the scaffold? Pickpockets generally fix on that time as the most appropriate to do their work, because of the gathering of people that generally happens there.

"Though the spectacle of an execution is barbarous, cruel and repugnant to taste, the public nevertheless look at it with perfect cold blood, from the moment the criminal leaves the jail until he expires. That head whose eyes are ready to burst from their sockets in the agony of death, serves at once for frightening and entertaining the public, and of every thousand persons there is hardly one who takes a lesson of instruction from the bloody spectacle. All this sufficiently proves the inefficacy of the punishment of death to prevent crime.

"But if punishment is insufficient, I am nevertheless quite sure there is a preventive, and a mighty one, namely, 'Instruction,' as Solomon informs us.

"The schools established in Switzerland, England and the United States, where children are instructed in the holy fear and love of God, have produced admirable results in reforming the people. Having adopted the Holy Bible for their principal book in them, they may say now with the Psalmist: 'Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law.'

"Gentleman, St. Paul says, 'All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' And if you remember what St. John says in his Gospel, 'Light is come into the world, and men loved darkness rather than light,' you will comprehend whence it comes that the schools of Mexico, Spain, Portugal, Italy and Ireland, have not been able to extirpate pernicious habits, nor to introduce the principles of virtue into the hearts of youth, nor to form habits of prudence, justice, temperance, industry and self-government within them. Gentlemen, you know, as well as I do, that the reason is, they have not admitted the principles of the Americans, English and Swiss, who say, with the Bible in their hands, 'The fear of the Lord is the beginning of wisdom,' and, 'Remember thy CREATOR now, in the days of thy youth.'

"If you therefore wish the temporal and eternal welfare of your children, take them to a school whose teacher does not content himself to teach his pupils what is indispensably necessary to shine in society; but who at the same time knows how to instil the lessons of the Gospel into their hearts, of

the loving kindness of God toward men, and of the duties men owe to Him and to their fellow-men.

"In this manner I wish to continue my school. I shall pray to the LORD with my disciples morning and evening; we shall read and meditate together the holy Gospel, that they may learn to look on virtue as on their duty, to respect scrupulously the property of others, to abstain from nefarious doings, and to give themselves to labor and to renounce vain amusements.

"That pernicious passion of playing at cards, at span-farthing, etc. I wish to extirpate in the hearts of the Mexican youth. This gaming is the source of misery and greater crimes. When the gamester has lost his money and sees himself and his family ruined, he goes to Monte Pio in order to make up his loss, and if fortune does not favorize him, is ready to pick money by dint of pistols and fighting, that he may not lose what he has bound himself to likewise.

"When wax is soft, you may mould it into any form you please. If in tender youth the sentiments and reasonings of a child have been found according to principles of virtue, and pure, and innocent impressions, it will be nearly impossible for him to take the road of the vicious, because it will be repugnant to his natural course of living. It will be as difficult for him to become a criminal, as it would for a real Christian to become a robber. If he is accustomed to sobriety, intemperance will be repugnant to him; if prudence is a habit of his, negligence and irregularity will be as opposite to his nature as crimes are to him who fears and loves God. Once educated according to evangelical principles, children will not be disposed to deceive, to steal, or to lie; it will be to them an element wherein they cannot live.

"Here is the *resume* of what I have stated:

"The fear and love of God inculcated in the hearts of children, and the study of classical books, accompanied with the revelations of God, will be the best preservation against crimes.

"In concluding, I earnestly beg you to keep present to your mind the proverb that says, 'A wise man feareth and departeth from evil, but the fool rageth and is confident.'

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### **An Irish Rebel Converted.**

"It was recently stated by the Rev. Hugh Stowell, of Manchester, England, in a public lecture, that Mitchell, who was transported for treason, has been converted to Protestantism since his exile, by the instrumentality of a Bible, and now wishes to return, that he may spend his future life in developing the errors of Romanism."

This paragraph we find in one of our most valuable religious journals

(*The New-York Observer*,) of a recent date. We know not from what source the intelligence which it records was received, but here take the liberty of making a statement about Mr. Mitchell, the transported "Irish Rebel," as he has been called, which we think will be read with interest:

Not long after Mr. Mitchell's arrival at the Bermuda Islands, to which he was first exiled, the writer of these paragraphs received a letter from an unknown lady in "Tarreytown, Maryland," who stated that she was the daughter of an "Irish Patriot of 1798." Her letter contained *seven dollars*, with which she desired a handsome and convenient-sized Bible to be bought and sent to Mr. Mitchell, and the remainder, if there should be any, paid over to the Treasurer of the Society, (*The Foreign Evangelical Society*,) of which the writer was Corresponding Secretary. A good Bible was bought of the American Bible Society for \$2 50, and the remaining \$4 50 appropriated as directed.

The Bible was sent, with a letter (in which his attention was called to the importance of knowing the Word of God, both for his salvation and his support under his great trials) to Mr. Mitchell, through the Governor of Bermuda, who was respectfully requested to allow the book to reach its destination. The Governor promptly replied that the Bible and letters accompanying had been received, and that the Sacred Volume had been safely deposited in Mr. Mitchell's hands. His letter was entirely courteous, although he said that it was almost too bad that a lady in America should deem it necessary to send a Bible to Mr. Mitchell, "For," said he, "It ought not to be supposed that we could be indifferent to such matters."

The lady in Tarreytown evidently supposed,—as Mr. Stowell does—that Mr. Mitchell is, or was, a Roman Catholic. But this is not the case. Mitchell, like O'Brien, was a Protestant by birth and education. He was the son even of a Protestant minister. We know not what confidence is to be reposed in the statement that he has been converted, nor whether, if so, the Bible which we sent to him is the identical one that has been the means of his coming to the knowledge of the Truth. It is quite possible that it was. It is quite probable that he would prize such a book, coming from a "Daughter of an Irish patriot of 1798," and that he has been led, in answer to her prayers, to read it with interest and profit. At all events, it must be a great source of consolation, and even joy, to the fair donor, "That she has done what she could" for the happiness, temporal and eternal, of one in whose behalf the tie of national origin, led her deeply to sympathize. She will receive her reward.

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#### An Interesting Statement.

The celebrated Roman Catholic Missionary Society of Lyons, France, called the "Society for Propagating the Faith," (DE PROPAGANDA FIDE,) has

published its financial statement for the year 1851. From this document we learn its receipts were for that year \$48,229 more than the year 1850,—but still much short of those of the year 1847. They were as follows:

France . . . . .	\$397,460	The Levant . . . . .	\$ 927
North America . . . . .	15,654	Lombardy, etc. . . . .	11,307
South America . . . . .	5,861	Malta . . . . .	2,871
Belgium . . . . .	41,105	Modena . . . . .	3,667
Great Britain . . . . .	25,894	Parma . . . . .	1,693
States of the Church . . . . .	14,808	Netherlands . . . . .	16,883
Spain . . . . .	1,808	Portugal . . . . .	5,969
Greece . . . . .	3,397	Prussia . . . . .	35,947
Sandwich Islands . . . . .	280	Other German States . . . . .	3,254
Sardinia . . . . .	45,555	Switzerland . . . . .	8,548
The Two Sicilies . . . . .	13,785	Tuscany . . . . .	8,903

The appropriations of the Society for the year 1851, to various "Missions," were nearly \$600,000; leaving a reserve, after defraying all expenses, of \$53,196.

The Missions in Europe received . . . . .	\$ 111,815
The Missions in Asia . . . . .	203,035
The Missions in Africa . . . . .	57,800
The Missions in America . . . . .	149,736
The Missions in Oceanica . . . . .	68,518

*Remark 1.* The "Society for Propagating the Faith" is the most important of all the Roman Catholic Missionary Societies. The "Leopold Society," of Vienna, receives the contributions of the "Faithful" in the Austrian Empire, excepting Lombardy. The "Louis Society," of Munich, receives the contributions made in Bavaria and Southern Germany generally.

*Remark 2.* The appropriation to "Missions in America," includes both North and South America; but far more than half came to the "Missions" in the United States! Ought not our Churches to do far more than this to send the true Gospel into the Papal world? We think that they can and they ought.

*Remark 3.* It appears that France gave the sum of \$397,460, which was almost twice as much as was received from all the papal countries combined. Indeed France furnishes more money and Missionaries to sustain Roman Catholic "Missions" than all the other parts of the papal world. How important then that France should be conquered to a pure Faith!

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### The Immaculate Conception of the Virgin Mary.

We know not at what epoch in the history of the Roman Catholic Church, the doctrine of the Immaculate Conception of the mother of our LORD as to

his human nature, began to be broached. It was, however, at a comparatively early period, for some traces of it are to be found in the fifth and sixth centuries. But Spain has the honor of taking the lead in maintaining and defending this doctrine in more modern times. Little by little, like all the other great errors of the Romish Church, this doctrine gained ground, until it has now become an article of almost, if not quite, universal belief among the "faithful."

And yet there has never been what is called a "Dogmatic Definition" of the doctrine, or authoritative decision on the part of the highest authority in the Roman Catholic Church. Although often urged to act on this subject, the Popes have, until recently, always declined to do so. But his holiness, Pius Ninth, has at length taken up the subject in earnest, and we shall certainly have the pleasure of hearing, before long, the response and decision of the "Oracle of the Vatican." Our reasons for holding this opinion we will give in few words.

Not long after his Holiness had been compelled to leave Rome and take up his abode at Gaeta, Pio Nono, finding that he had a good deal of leisure on his hands, and feeling it is possible, more than common, his need of the Virgin Mary, addressed an Encyclical Letter, dated Feb. 2, 1849, to all the bishops of the "Church" throughout the world, calling on them to pray, and to cause the faithful of their flocks to pray, that God would give light to his servants whilst deliberating on this great subject, and also that they would express their opinion on two points. 1. The love and devotion of the "faithful" to the doctrine in question, and 2, The necessity or opportunity of making an *authoritative*, or *dogmatical* decision in regard to it. The years 1849 and 1850 were occupied by the bishops with the consideration of this grave question. It was not till the beginning of 1851 that the opinions of the bishops and other dignitaries consulted could be obtained, after a most extensive correspondence. Nearly five hundred responses have been received, embracing the opinions of a vast number of persons. Indeed, it is considered that these five hundred answers contain the sentiment of the **UNIVERSAL CHURCH.**

On the first topic—the extent and degree of love and devotion among the "faithful" to the doctrine of the "Immaculate Conception of the Virgin"—there is entire unanimity. The whole "Church," say these responses, believes and correctly holds this very precious doctrine. On the second point—the opportunity and desirableness of a "Dogmatic Definition" and decision on the subject at this time—there is some diversity of opinion. In something like the proportion of twenty-nine out of thirty, or twenty-nine to one, the bishops believe that such a decision would be not only opportune, but in the highest degree useful.

His Holiness has now heard the voice of THE CHURCH, embracing, it is

affirmed, *two hundred millions* of the followers of Christ, and in due time—he has now had the matter under advisement nearly two years—we shall doubtless have the question of the Immaculate Conception of the Virgin settled *dogmatically*. It has already been settled in the hearts of the “faithful,” we are assured.

But a grave question arises, and it is this which cause the anxious deliberations in the Vatican, as we learn on good authority. It is this: Is it wise, is it expedient even, to give a dogmatic definition of this doctrine at all; and if so, is this the proper time. The bishops, in the proportion of twenty-nine to one, have responded favorably. But after all, the Pope sees difficulties in his way. 1. The doctrine is already received universally by the Church, and therefore a dogmatic decision seems to be unnecessary. 2. It has not been usual for the Church to pronounce authoritatively in behalf of any doctrine or opinion unless with a view to strike and condemn some great error, which denies and opposes that doctrine or opinion, a fact which is often illustrated in the history of the Romish Church. For instance, it was not till the doctrines of the “Divine Maternity” and perpetual “Virginity” were attacked by early “heretics,” that Rome pronounced authoritatively on these questions. These are the two great grounds of opposition to a “Dogmatic Decision” on the question of the “Immaculate Conception,” which some of the bishops, in their answers to the Pope’s “Encyclical” from Gaeta, have set forth. We, “heretics,” take the liberty to state another, which, to our “heretical” minds, has more force than both of the above-mentioned. It is the difficulty of “defining” that dogma. We can understand that the SAVIOUR was born without sin, for his conception was supernatural, being created, as to his human nature, in the womb of the Virgin Mary by the HOLY GHOST. But was the Virgin Mary, herself, conceived in this way also? Certainly not. The Scriptures teach no such doctrine. This, to our Protestant understandings, is decisive. But not so to Rome, for she claims not only to expound *authoritatively* the Revelation which God has given in the Old and New Testament, but to supply its *deficiencies!* And certainly, with the aid of tradition, which, as Milton says, is a great drag-net that has drawn together all sorts of errors, and still more, by her authoritative or dogmatical decisions from time to time, she has done a great deal towards supplying what was wanting, to make good her preposterous pretensions and dreadful heresies.

Well, the whole subject is now *sub judice*, and the great Doctors of the Romish Church will, no doubt, give to it the profound consideration which its gravity demands. Already the Jesuits have spoken out in a treatise which has appeared in a journal at Rome, called the *Civilta Catholica*, which is conducted by these Fathers. This treatise is entitled: THE SOCIAL ADVANTAGES OF A DOGMATICAL DEFINITION CONCERNING THE IMMACULATE CONCEPTION

OF THE BLESSED VIRGIN MARY. In this article the reasons for and against the proposed "Dogmatical Definition" are taken up and discussed. On the one hand, the apparent unnecessariness of the said definition at this late day, after that the doctrine of the "Immaculate Conception" has been so long established in the "Church," the non-existence of an error in the shape of a contrary doctrine, which such a "Definition" or decision might meet and overthrow; and, finally, the danger lest the "heretics," who are turning their faces Rome-ward, might be repulsed by such a Decision, are all duly considered and discussed. On the other, the great good which might result, particularly at this time, when rationalistic and semi-rationalistic and other heresies and errors are becoming so widely disseminated, is well-weighed. These "Fathers" consider the "So-called Reformation" of the 16th century to be the great fountain of all evils, whence innumerable heresies have issued to curse the world, and the world will not go on well till these evils have been extirpated, and Protestantism with them, as in reality the incarnation of them all, so to speak.

But how is Protestantism with all the evils which it has brought forth, to be overcome and destroyed? Hear what these "Fathers" propose. It is that the Pope should, in view of all things, and especially the abounding of rationalistic and semi-rationalistic heresies which have been long gaining ground, pronounce dogmatically in favor of the "Immaculate Conception of the Virgin Mary," and this fact will at once be the signal for the speedy confounding and final extirpation of all these heresies, inasmuch as one great prerogative of the Virgin Mary is to extirpate heresies—having obtained that power and office in the first great Messianic promise or prediction, (contained in Gen. 3:15,) "*I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*" The Vulgate, which is, according to the Roman Catholic Church, the only scriptural authority, makes the latter part of the sentence to run thus: "*She (instead of it, the woman's seed,) shall bruise his head.*" This prophecy the Roman Doctors apply to the Virgin Mary instead of Christ, her Son, and the true "Seed of the woman," and make her the great destroyer of Satan and his works, and especially of all "heresies." Accordingly she is addressed in one of the Minor Offices in the following words, "O, Holy Virgin Mary, thou alone hast destroyed all the heresies in the whole world." (*Cunctas hæreses tu sola interemisti in universo mundo.*)

It is possible to see, therefore, how it happens that there is a strong desire to have his Holiness make an authoritative or "Dogmatical Definition" of the immaculate conception of the Virgin Mary at this time. The Jesuit "Fathers," in the treatise to which we have referred, urge such a "Definition" with earnestness, saying that although there is no need of it for the purpose of destroying an *opposite error*, (for the whole "Church" believes in

the "Immaculate Conception of the blessed Virgin Mary") yet such an act of his Holiness would greatly contribute to recover the nations from error, for it would imply a solemn condemnation of all rationalistic and semi-rationalistic heresies. The two ideas would thus be conjoined, so to speak, in the hearts of the "Faithful;" united and fervent prayer to the Virgin would be secured; and thus, as she is the "Destroyer of Heresies," a renewed and mighty onset would be made forthwith on all error, and so, through her influence, the world would be once more rid of all such evils.

Such, in brief, is the substance of this remarkable document, a portion of which we here give:

"When one looks at the extent to which these errors prevail, at the mischief they do to morals, science, education, politics, religion; at the activity with which secret societies labor to introduce them and propagate them everywhere, one cannot refrain from turning one's eyes towards the Church, to implore from her a prompt and efficacious remedy for so many evils, to supplicate this good Mother to raise her voice, to warn her children who are exposed to such peril, and by her Divine light to dissipate the darkness which has got possession of the mind of so many men seduced and gone astray. The Church has never failed in this duty: let us call to mind what she has done in other times against the diverse ratifications of the Manicheans, who, under the name of Cathari, of Illuminati, of Little Brethren, of Poor Men of Lyons, of Albigenses, of Patarini, &c. were the prelude of the modern sects. Is it to be believed that she will now be silent when the danger is much greater, when the errors are much more widely extended and more deplorable? The eyes of all men turn towards her, towards her first Pastor, to whom JESUS CHRIST has committed the care of feeding His flock, and of keeping them aloof from poisoned or deadly pasturage. And let no one say that the condemnation of these errors is already contained in the doctrine of the Church, and in the definitions already made by so many Pontiffs and so many councils. For the diverse forms which they have put on, the new applications which have been made of them, the readiness with which we see so many men at the present day become the victims of them: all this clearly shows that the recollection of the ancient definitions no longer suffices, but that there is need that the voice and hand of Him who has been given to us by God for master and for guide, should once more come in so pressing a necessity to protect us against the snares of our enemies.

"Now, the evil which these errors have produced is already so great, the coldness of charity is so universal, the apathy of the nations is so profound, that little effect would be obtained, even by a formal and solemn condemnation, which would only show the culpable principles of these errors. Such a condemnation might serve to enlighten the understanding, but not to rekindle the heart. A measure, therefore, which would appear to us to be both very wise and very opportune under the existing necessities, would be that of finding a means of condemnation, which not only should enlighten the mind, but should, at the same time, serve to inflame the heart of the Faithful. One would attain this object by proposing to their devotion an object which is dear to them, the dogma of which is intimately connected with the condemnation of the above mentioned errors, and in which is found contained, and in a manner

personified, the Catholic dogma which is directly opposed to them. Here is the means which appears to us the fittest to crush them, by a power not only speculative, but practical, which it would have of exciting throughout the whole world the piety of the Faithful and the zeal of the Pastors. This appears to us so much the more worthy of consideration as the condemnation of the two systems could not contain any new positive definition of dogma: since the two fundamental dogmas which are opposed to them—the dogma of original sin, and that of the reparation by our LORD JESUS CHRIST—have already been defined by the Church. Thus, such a condemnation stopping merely with the negative part, so to speak, the generality of the Faithful would not have a positive object, which would serve them as a measure for knowing the negative part of the error condemned. These two dogmas would be well confirmed to the eyes of Faith; but they would thus have nothing new for the Faithful; and yet, as we have said, there would be required, under these circumstances, a new object to be proposed to their Faith, an object already believed by the piety of each individual, in some sort incarnating and representing in a sensible and concrete manner the truths opposed to the condemned errors; an object which, already dear to the people and to their Pastors, would have an admirable power for awakening the zeal of the latter, the piety and affection of the former.

“Now, this is what would be produced by the belief in the Immaculate Conception of the Holy Virgin, if the Church were to define it as a dogma of Faith, in a decree in which these heresies should at the same time be condemned. The two following propositions will illustrate this thought:—

“FIRST PROPOSITION.—*The Church in defining that the Holy Virgin has been preserved by the grace of JESUS CHRIST from original sin, because she was predestined to be the Mother of God, would propose to the Faithful an object of dogmatical worship, the belief of which would include, under a concrete and living form, the condemnation of all the errors of heterodox rationalism and semi rationalism.*

“This proposition is so evident that it has no need to be explained. Who, in fact, does not see the necessary inferences from this dogma? If Mary, by a singular privilege, was preserved from original sin, then the posterity of Adam is neither pure nor holy in its origin, but is vitiated and culpable, and there is need of a REDEEMER for it. If Mary was preserved because she was to be the Mother of God, then our LORD JESUS CHRIST, her Son, is not a mere idea, but a historical and real personage; then this personage is something different from a humanitarian philosopher; He is truly God, uniting in the simple and only person of the Word the Divine nature and the human nature. If it is to the merits of our LORD JESUS CHRIST, the repairer of fallen humanity, that Mary owes her preservation, then the mission of JESUS CHRIST was not a terrestrial and purely social mission; that is to say, the redemption of man from sin, from the death of the soul, from the slavery of the Devil; then the grace which He came to bring to us is not political civilization, but Faith, the supernatural life, the dignity of adopted sons of God; then the felicity towards which He came to direct us is not the temporal felicity of this life, but the eternal felicity of Heaven, and by consequence the Church has no mission to procure us that temporal felicity; she has no obligation with regard to it; so false it is that the prosperity of this world is to be taken as the criterion, as the distinctive character of the true Church. If man, by the sin of our first father, has fallen from the state of original justice, and if Mary alone has been preserved from that sin, then anything which tends to reform the pas-

sions which are in rebellion, to resist the ardors of concupiscence, to supply by the lights of Faith the defect of our native ignorance, and the feebleness of darkened reason, to accomplish by works of penance what of expiation our LORD JESUS CHRIST has left us to do, *ea quæ desunt passionum Christi* [“those things that are wanting of the sufferings of CHRIST,” Cor. 1: 24,] then all these things are not exaggerations of the middle age, excesses of an absurd mysticism, but all this is good and sound; then the earth is a place of expiation, of exile, of trial, of combat between the flesh and the spirit, a place where one must exercise oneself without ceasing to merit a better life beyond the grave. If man has been a prevaricator, then he was not independent of his nature; then he has a superior law which he is bound to obey: then are false and erroneous those maxims of the pretended absolute liberty of man, of the independence of thought, of the reign of opinion, of humanitarian sovereignty.

“All these truths, and so many others which we might enumerate, would be centred in the dogma of the Immaculate Conception of the Holy Virgin as in a principle and in a common formula; but what is still more precious is, that they would be found always represented in a living manner to the mind of the Faithful, made actual, concrete, and, so to speak, personified in the worship rendered to this singular and sovereign privilego of the august Mother of God, and, as it were, identified with its belief. And it is this which would be above all of an incomparable value for the people among whom rationalism may have already penetrated; for they, to rekindle their Faith, require concrete objects, truths which do not speak merely to their intelligence, but yet more to their imagination, to their senses, which address themselves to their heart, and which make them rather *feel* than understand.

“SECOND PROPOSITION.—*The definition of this dogma, joined to the condemnation of the errors, would be a powerful means for re-animating the piety, and the faith of the Faithful, and for exciting the zeal of the Pastors.*

“A fact which no one can deny, is the tender devotion of the Catholic people and Clergy for this admirable privilege of Mary.

“To this devotion is joined almost universally a very ardent desire to hear that it is defined, as an article of Faith, by the infallible oracle of the Sovereign Pontiff. Yes, a singular and unexampled fact is the universality and ardor of the wishes which we see arising from all quarters of the globe on this subject towards the Holy See. What a prodigious effect ought we not then to expect from so desired a definition, especially when it will be seen that it contains the condemnation of all the errors which now desolate the Church and society? Would it not excite a general zeal to reject and abhor these errors, perceiving the opposition implied in them to the dearest privilege which they venerate in Mary? At a time when so many sectaries are binding themselves to each other by hateful oaths, in the view of perverting society by the diffusion of the errors of rationalism and the hypocritical tergiversations of semi rationalism, they would find an unsurmountable bulwark in this association of all the Faithful united in the contrary belief by a symbolical practice, by the devotion to the Immaculate Virgin, victorious over these errors. The belief in this mystery would be, as it were, the common bond, the *watchword*, the summary profession of Faith, the ever-living protest against all these infernal dogmas.”

Surely the “Heretics” of all schools, and especially we Protestants, ought to await in silent awe the decision of his Holiness. Oh, if he should

decide to give a "Dogmatical Definition of the Immaculate Conception," what will become of us? Why only think of it. This act of the Sovereign Pontiff is to cause the destruction, the speedy destruction of all the Error and "Heresy" to which the Reformation has given rise!

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### Our Own Operations: Home Field.

NEW-YORK.—From the report of a missionary among the Irish in this city we give the following facts:

"During the past month I have visited forty-three families never before visited—in some of which both myself and my tracts, &c. were violently rejected; yet, from the kind disposition of others to read, mark, learn, and (I trust) inwardly digest the truth, great good is doing to poor perishing souls. I have many families now in my district who were formerly most hostile, but who now are my steady friends. This I have by experience learned always to be the case, when they were brought, by kindness, under the influence of the truth.

"I have distributed ten Testaments, and three Bibles, and about nine hundred pages of Tracts on different subjects, among the newly arrived emigrants, and others in my field of labor.

"On Sabbath morning I visit among the boatmen at the different wharves, and in the evening I hold a meeting in my own rooms. I have five heads of families who are regular attendants, and it would cheer all friends of the cause to hear them read and translate their Irish Bibles, and make their own rude, plain comments. I explain the chapter after it is read, and always conclude (as we commenced) with prayer.

"I have several young men also, whose histories (so far) are very interesting. A very interesting young emigrant, (in this country about nine weeks,) with whom I got acquainted while visiting the emigrant vessels, visits me regularly—I followed up my acquaintance with him, and the result is that he is not ashamed to carry his Bible openly, and come to my rooms for instruction. I have some sick patients at present, and it is in such cases that the former instruction of the missionary is seen and felt."

Our other laborers in the city report good success without much that is specially interesting.

ALBANY.—A statement in the report of our missionary at this station deserves notice, as the testimony of one witness to a fact which has been elsewhere observed.

"In regard to the children of Irish parents brought up in this country, it is the result of as good an examination of the subject as I have been able to give it, that the male children of Romish parentage, who have come to the years of manhood, neither assist nor trouble the Romish Churches or Clergy. It is only in the daughters, educated by nuns, and in the emigrants from Papal Europe, that they have any reason to hope for continued attachment to their faith for length of days in this atmosphere, so destructive to it."

PHILADELPHIA.—The Society's laborer among the Irish in Philadelphia writes this month with great encouragement.

"In my visitations among Roman Catholic families, the change I find in them is scarcely credible. Many who at first manifest perfect enmity, and utter their dire hatred and detestation of Protestantism, are more than astonished when they find that my mission is not to denounce and assail that religion which they love, but simply and affectionately to talk with them on the subject of their soul's salvation, and explain to them the true nature of Protestantism, of which every Roman Catholic is kept in perfect ignorance, if possible."

The writer adds a detailed account of the peaceful end of a poor man who had lived in the practice of the Romish religion, but on his death bed obtained, through the instrumentality of our missionary, a saving knowledge of the only Redeemer of souls.

The missionary at Providence, Rhode Island, mentions two pleasing cases of religious interest among Romanists; one, that of a young person who became disgusted with the abuses of the confessional, and is now a reader of the Scriptures; the other, of a married woman who has been hopefully converted, and has led her husband to read the Bible also.

From one of the interior towns of Massachusetts, a missionary writes:

"Though when I first visited it last April a year, I could scarcely find two to come and hear me, it is not so now, I have no meeting of prayer nor assembly for public worship at which there are not present a large number of hearers. In fact all their prejudice is broken down. I know it is the Lord's doing, and it is a matter of rejoicing to me. They have requested me to come back the Sunday after next and preach again for them, which I intend to do with God's blessing.

"I have had several interesting conversations with many families, and had no opposition except in five places, and even here they only endeavored to support their peculiar doctrines. But such opposition only gives me more convenient opportunities to present the beauty and simplicity of the Gospel of God in comparison with the vain dogmas and human traditions of *Roman-*

ism. I have sent to \* \* \* one family to get employment, and one woman in order to place her beyond the reach of the priest; they attended my meetings regularly while in \* \* \*. The woman especially gave evidence of seriousness, I had several conversations with her regarding the subject of salvation, and in her countenance there were evidently marks of a troubled and dissatisfied mind. She told me she wished to know the truth; I said if she would take her Bible and read with a teachable disposition, and a prayerful spirit, God would direct her. And I have no doubt that under the instruction of the Rev. Mr. Clark, the pastor of the Congregational Church in \* \* \*, she will be brought to a knowledge of the truth.

"There are three other ladies who were reading the Bible with an earnest desire to arrive at the truth, and I pray that God may direct them. Two of them attend the preaching of the Gospel every Sunday."

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## Foreign Field.

### France.

The arrangements of our Society with the Evangelical Society of France, alluded to in the last Annual Report, having been completed in the main; we shall henceforth receive regularly the communications of its foreign secretary, the Rev. Léon Pilatte. A letter from that brother, dated July 15th, promises to send in a few days a detailed account of the stations and laborers henceforth to be supported by our Christian Union in connection with the Evangelical Society of France. "All of these stations," writes Mr. Pilatte, "are in a flourishing condition, and several of them are admirable instances of the working of Divine grace." The account here spoken of, we hope to receive in time for our next number.

We add an interesting letter from our excellent missionary Rosenius, in

### Sweden.

The Rev. Dr. BAIRD, New-York,

STOCKHOLM, 11th June, 1852.

*My dear and Rev. Friend:*

Since I wrote my last, I have had the pleasure to receive a letter from you, together with the sum so kindly granted to Mr. Ahnfelt and myself for our support, for all which we most heartily thank you. To the glory of our blessed LORD and SAVIOUR I can say that your zeal and love for our country is not without fruit. The

LORD continues to bless our exertions. I could again give you fresh instances of this from my daily experience during my feeble efforts for the good of souls in this city. My labor principally consists in editing my little periodical Pietisten, which seems to bear fruit in a way that often fills my heart with rejoicing. Yesterday such an instance occurred which I must communicate to you. Every soul is equally precious to God, and He is no respecter of persons. I have with tears of joy seen the conversion of some poor despised inhabitants of Lapland, but as general experience corroborates the words of Paul, that not many nobles, not many carnally wise are called, I cannot deny that it causes me especial joy when some one of that class comes to the life and the secret wisdom of God in CHRIST. Six months ago I began to observe among those present at my meetings, three young ladies, daughters of a Count. I soon received visits from them, when they confided to me their anxiety on the subject of salvation. I heard from them of their uncle, a young rich Count in \* \* \* \*, who seemed to have an unusually fervent love for the LORD. I soon got a letter from him, in which he requested to get a large number of copies of my periodical, and wrote some words expressive of his gratitude for the mercy he had experienced from reading it. Yesterday this same gentleman entered my apartment together with his nieces, and full of ardent love and joy he embraced me, acknowledging that the Pietist had been the means in the hand of God to the salvation of his soul. They were all moved to tears on hearing him tell us all he had gone through in striving against sin and unbelief, till he through the above mentioned means was brought to know the truth as it is in CHRIST. He narrated several instances of the success which had attended his feeble exertions to bring other souls to CHRIST. This had been his intention in taking so many copies of the Pietist, which he had distributed among his people. Latterly he had experienced considerable anxiety, but also great joy, in the case of a poor peasant girl in his neighborhood, who seemed to be quite out of her right mind. "I went there" he told us, "and found that the cause of her unsettled mind was a fall. She had been a worldly minded but prudent and circumspect woman, who wished to avoid the enticements of sin and vice, and even used to read the word of God, but through the means of a vicious man she had fallen a prey to temptation. I spoke a few words to the surrounding family on the danger of sin, and the misery felt by a sinner when his conscience awakens. Some days after I was told that her sister also was mad, and that I was looked upon as the cause of it, from having spoken those words. It was Saturday evening. Sunday morning, on my way to church, I went to see them. I found the second sister very sound in her mind, and the presumed madness was merely anxiety caused by my words. They had had the wished for effect to make her awake to a sense of sin. I stopped with them instead of going to church, I read and talked to this anxious inquirer, and visited her daily with the word of God. God blessed it, so that she is now a believing and rejoicing Christian. A clergyman had also been to see her. On seeing the Bible he had cried, "Away with the books, you read yourself crazy." I told her, "If he came back to show him to me, and I would answer him." So far Count S \* \* \*. Some such clergymen we have in Sweden, many perhaps, but we must also thankfully remember that we have many good and faithful ones. This does not exactly belong to my subject, but the picture is a true one, and shows you how we are circumstanced, how great evils we have to contend with, and what may be done in Sweden through laymen.

I must now make haste to acquaint you with some of brother Ahnfelt's doings.

He continues diligent at his work, and the Lord apparently blesses his travels, his reading and singing. I told you some time ago that the Consistory or Synod at Lund had shown great displeasure when a clergyman had opened his church to the layman. Immediately after, as if to evince their disapproval of the conduct of the Synod, 6 other clergymen opened their churches for Ahnfelt, in the province of S \*\* \*, and the government of that diocese has not shown the least symptoms of displeasure on this occasion. The Lord be praised, He gains one victory after another. If our Swedes can accustom themselves to this way of proceeding, so new to them, but in every way reasonable and suitable, so that a servant of God who every where else proclaimed the word of God with grace and blessings upon it, is also permitted to let his voice be heard in houses built for that purpose, it is a great step taken in advance, important as to the progress of the cause of God in general in our land, and the free exercise of religion in particular.

In the town of J \*\* \*, Mr. Ahnfelt lately was accused, by the means of a clergyman inimical to the good cause, and brought before the Governor, who forbade him to hold any meetings. He replied that he could not obey the injunction, because there were higher orders enjoined him. "And whose?" inquired the Governor. Those of the King of kings," answered Mr. Ahnfelt. The same evening he held a meeting frequented by a large number of auditors.

Among the many instances in which God has blessed the labors of Mr. Ahnfelt, I will give you an extract from his letter, as an instance of God's leading hand. "From S——, I had intended to go to Westergothland, but happened to go first to the little town of \* \*\* \*. There I found a little assembly of souls seeking salvation, who were longing very much for the consolation of the Gospel, and told me that their ardent prayers certainly must have led me to go that way. Many received the message of God's free pardon and grace with particular joy and simplicity of heart. Nine persons passed the night together in prayer and praise, quite overwhelmed by the sensation of gratitude and the greatness of the gift. I remained a week in that place, though I had never intended to visit it.

Thence I went to Westergothland, and there I experienced great success and much blessing, especially in the vicinity of the small town of \* \*\* \*. Here several Vicars opened their churches for me to speak in, and one of them, Mr. E., declared in a very decisive way that he never would obey any Synod in closing his church for the meetings of any laymen, in whom himself and his people felt confidence;—and after a speech I had held in the principal church of his parish,—"that whenever I came near the place I would be welcomed as a fellow-laborer in proclaiming the Gospel, and had he only known of my coming in good time, he would have announced it in the three churches belonging to his parish. The people assembled in crowds to hear me, and followed me several miles.\*

It would be trespassing too much on your time if I should tell you of the many awakenings and beginnings of life, evincing themselves in many places and in many hearts. Perhaps I can give you some more particulars of that kind at some other time.

From what I have said you will easily discern that there is in the country a thirst for the word of God, a longing for salvation, and that even we, weak servants as we are, are permitted to serve as means in the service of the great Shepherd, to admi-

\* Swedish miles of the length of 6 $\frac{3}{4}$  quarters of an English mile to one Swedish.

nister consolation and support. Pray for us, give our love to our brethren in CHRIST! Grace be with you all and with us! Such is the sincere prayer of

Your affectionate and humble servant and brother in CHRIST,  
C. O. ROSENUS.

### Canada.

Rev. Dr. FAIRCHILD, Secretary, &c.

MONTRÉAL, July 6th, 1852.

*My dear Sir:*

We have received with gratitude your second remittance of two hundred and fifty dollars, and now beg to give you some account of our work since the last Annual Meeting in January.

THE INSTITUTE AT POINTE AUX TREMBLES.—The resident pupils numbered, during the winter, and until the vacation early in May, forty-seven males and thirty-five females, who, together with twelve day pupils, received regular instruction in all the branches of an ordinary education, according to their stage of advancement, and also in the doctrines and precepts of our Holy Religion. Towards the close of the session, four of the male pupils were received into communion with the Church on a credible profession of their faith in the REDEEMER. During three weeks of the vacation, three of the senior pupils went forth on a mission, as Scripture readers, with advantage to themselves, and, it is hoped, to the people to whom they ministered the Word of Life.—The summer session commenced on 21st June. The attendance, particularly of the male pupils, is good. One of them is now a candidate for communion with the Church. It is hoped that two of the senior pupils will go forth this summer to the work of school teachers among their fellow-countrymen, in the neighborhood of two of our mission stations.

EVANGELIZATION.—The Rev. F. Doudiet continues to preach the word of salvation throughout the circuit indicated in the last report. He has recently written to us the following statement:—

It is not long since we had one evening the visit of two young farmers, sons of that respectable man, of whom, on a preceding occasion I have spoken to you, and who, in a letter signed "Some faithful friends of the Catholic Church, and principally of the Clergy," had been threatened with fire, because he owned and believed the Bible; and above all, because he welcomed us to his house. These young men of pleasant appearance, and good manners, had come many miles on purpose to talk with us about the truths of salvation,—about their spiritual wants, and not for the sake of controversy. We were very agreeably surprised by this call, and we had the joy to enlighten them through the word of God, touching the vital doctrines of the Gospel. I wish you had witnessed the intelligence as well as the candor of their remarks, and then the joy with which they received the words of grace. After a conversation of many hours, and as it began to be late, these good young men left us; expressing much thankfulness and the desire to come soon again and talk on things which rendered them so happy. Is not this a very rejoicing indication, a promising beginning

of the work of the HOLY GHOST amongst Canadians of the neighborhood? Let us only pray more and we shall see the glory of the LORD.

The Rev. Philipp Wolff conducts Divine service and preaches the Gospel twice every Lord's day in this city. It is still a day of small things. Many who once worshipped in the city have removed to the United States. Nor is this surprising, for in the midst of their compatriots they are exposed to an endless series of annoyance and persecutions; whereas, among strangers and in a Protestant country they can serve God in accordance with their consciences, without molestation from man. Still, since the re-commencement of the work early in the past year, there has been encouraging evidence that it is not in vain. A spirit of inquiry is beginning to show itself among the French Canadian Roman Catholics of the city, which promises important results in future. The congregation somewhat augments in number, notwithstanding the watchful jealousy of the numerous priesthood of the city. There are also a few Swiss and other European Protestants, who are kept together by this service in a worshipping assembly. Next in importance to the conversion of sinners is the pastoral oversight of those who have made profession of their faith in CHRIST.

The Committee have great pleasure in stating that the ministerial force of the Society will probably be increased by the addition of an earnest-minded and intelligent servant of CHRIST, who has labored ten years as the principal teacher. Since the vacation early in May, Mr. Vernier has been engaged in the work of evangelization. He has made several tours throughout the district of country of which Berthier may be considered a centre. His reports are highly interesting and encouraging, from which extracts will be given hereafter. On one or more occasions he has had about fifty hearers while he has proclaimed the Gospel. At a Lecture on Education, which he delivered at the request of French Canadians, a school-room was crowded, and the veranda outside filled with people listening through the windows which opened upon it. These are encouraging indications of awakening interest among the people on important subjects. Should the clerical members of the Committee, or the body of Christians to whom he belongs, see fit to ordain Mr. Vernier to the work of the Holy Ministry, the Committee have the impression that he will prove, under the Divine blessing, a most useful Missionary in this department of the work. The entire manner in which he presented to the Committee his desire to try this important part of our operations; the modesty, prayerfulness and earnestness which characterized his course while months elapsed of uncertainty in the matter; and the thorough devotedness with which he has thrown himself into the evangelistic conflict, have combined to cherish on the part of the Committee strong hopes that he will prove a blessing to the people.

SCRIPTURE READERS OR CATECHISTS.—Several of our Missionaries, whom

we have been accustomed to denominate Colporteurs, may now more appropriately receive the designation of Scripture Readers or Cathechists. They reside in a central spot. They are now thoroughly known to the population, and respected by them as residents, whose lives are in accordance with their profession. They have much more free access to the people than heretofore. One of them resides near a village into which five or six "*Côtes*," as they are called, or roads, settled on both sides for a number of miles, converge; these roads being a radii from the village as the centre of a circle. On one of these "*Côtes*" he has fifteen families, who are all well disposed to listen to his instructions. On another he has ten or twelve families. There are several hundred families resident on these several "*Côtes*." His work, therefore, is far less that of a seller of books, though he does dispose of Bibles and Tracts, than it is that of one who goes from house to house to read the Scriptures to their inmates, and to instruct them in the way of life. The following extracts are given from the Journals of two of these laborers, who are similarly situated, though in different parts of the country:—

At —— we could see the sad effects of priestly influence. In a house where a short time before we had sold a New Testament to an infirm man, they told us they had read in it with pleasure, but that when the priest came he ordered them to throw it into the fire. They remonstrated that they had found nothing bad in it, and told him he might burn it himself if he thought it a bad book; upon which he took the New Testament, cut some leaves of it with his knife, and trampled them under foot, and then threw back contemptuously the mutilated book. The man showed it to me, apparently very sad.

[Concluded in next Number.]

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### NOTICES OF BOOKS.

AUSTRIA IN 1848-'49, 2 vols. octavo; published by Harper & Brothers. This work contains a history of the late political movement in Vienna, Milan, Venice, and Prague, with details of the campaigns of Lombardy and Novara; a full account of the Revolution in Hungary, and historical sketches of the Austrian Government and the Provinces of the Empire. The author is Wm. H. Stiles, Esq. late Charge d'Affaires of the United States at the Court of Vienna. We consider these volumes invaluable for the vast amount of authentic information which they contain, presented in a clear and forcible style. We know of no work on the same subject, in the English language, which can be compared with it. The publication is eminently seasonable. It ought to be read by all who desire to have a correct knowledge of the Austrian Empire, the Magyar Race, and their late heroic, but unfortunate struggle for Independence. The portraits of the Emperor of Austria, Metternich, Radetzky, Jellachich, and Kossuth are excellent. We earnestly recommend this work to our readers.

HARPER'S MAGAZINE for August has reached the enormous circulation of 100,000. The character of this publication is finely sustained. Its editorial management and its typographical execution are most praiseworthy.

Messrs. Carter have published an excellent work, entitled *SHADES OF CHARACTER*, by Mrs. Woodroffe, a most instructive tale of religious education and domestic life; reprinted from an English work, in two handsome volumes. We shall speak further on this work at another time.

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### Movements of Rome.

It would seem that Rome is infatuated outright. She is certainly showing the cloven foot quite too soon. Who that believes that the Roman Catholic Hierarchy is the embodiment of an almost supernatural wisdom and cunning, (and there are many Protestants that think that it is,) could believe that they would say and do the foolish things which they are saying and doing in this country and Britain? On the Continent and elsewhere, in those countries where they have rendered the people grossly ignorant and subject to their every command, we all know that it is not strange that they attempt, and successfully, to deceive the people with false miracles, revelations, forgeries, and all sorts of delusions. But that an editor of a Roman Catholic newspaper, called the *Rambler*, should speak out, *in this country*, in the following style, is a remarkable thing :

“ Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The *very name of liberty*—except in the sense of a permission to do certain definite acts—*ought to be banished from the domain of religion*. . . . It is neither more nor less than falsehood. *No man has a right to choose his religion*. . . . None but an atheist can uphold the principles of religious liberty. . . . Shall I therefore fall in with this abominable delusion? Shall I foster that *damnable* doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, *like murder and adultery*? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No; *Catholicism is the most intolerant of creeds*. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity.”

Respecting all this, the *Freeman’s Journal*, (Archbishop’s own organ in New-York,) of June 26th, says, “We willingly endorse every word of it.” This is plain enough. The *Shepherd of the Valley*, published at St. Louis, advances such sentiments almost every week.

In England, Cardinal Wiseman has been, and is still pursuing a course which would seem to indicate that he is any thing else than what his name

would import. His attack on Dr. Achilli, in the *Dublin Review*, two years ago, and his encouraging Dr. Newman to renew the attempt to defame him, has recoiled upon himself. Although Dr. Achilli did not, and indeed, could not well call him (Cardinal Wiseman) into a British Court to sustain his slanders, for he wrote anonymously,—yet Dr. Newman has been made to appear there, for he attacked Dr. Achilli openly. The result has been a signal defeat of the conspiracy to destroy Dr. Achilli. Not only so, the trial exposes the corrupt course which Rome pursues, more fully than it was ever exposed before. It reveals the fact that a man may remain for a score of years as an ecclesiastic in the Romish Church, (for that was Dr. Achilli's case, if he was guilty, which Rome undertook to prove,) in good standing. But if once suspected of *heresy* he must be at once cast out!

The boundless ambition too, of the Cardinal, has brought on a sad state of things. Acting on his advice, the Pope divided England up into twelve dioceses and appointed as many bishops, without saying a word to the British Government, although he well knew that there was an Established Protestant Church in England which was part and parcel of the government, and could not be interfered with without really attacking the political government of the country. And now the time of trial, of fierce struggle, has come, and we are entirely mistaken, if Rome does not bitterly rue the day when she listened to the unwise counsel of Dr. Wiseman.

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### View of Public Affairs.

In our country nothing is heard in the political world but the note of preparation for the struggle for the Presidency. Both the great parties have fairly entered upon the campaign. Both are sanguine of success. At the time of this writing, the third party, composed of the free-soilers of various shades, are preparing to hold a great convention at Pittsburg, to nominate their candidates for the Presidency and Vice-Presidency.

The "Maine liquor law," as it is called, has gone into effect in Rhode Island and Massachusetts.

In the Old World tranquillity, for the most part, prevails. In Great Britain, however, the month of July was one of great excitement, owing to the elections for a new House of Commons. We are sorry to see that so many scenes of violence, and so many lives were lost in riots in Dublin and other places. The enforcement of the prohibition, on the part of the government of Romish processions, coming into operation as it did at the moment of the elections, contributed greatly to increase the animosity of the Roman Catholics against the Protestants. We greatly fear that much evil will result

from all this. Whilst writing these paragraphs, we are awaiting, with much solicitude, further intelligence from England, both as to the results and the attendant circumstances of the elections.

But the news from Switzerland is quite alarming. The great Powers have decided (England concurring) that the Canton of Neufchâtel shall return to its former connexion with Prussia, from which it revolted in 1848. The Republican party in that Canton seem disposed to refuse, and they will be sustained, it is believed, by the "Radicals" throughout all Switzerland. Very serious fears are entertained that this little affair may involve all Switzerland, and can become the occasion of involving all Europe. May God forbid such a disastrous result! We doubt not that His dear children in Switzerland, France, England, as well as in our own country, will be instant in prayer in favor of the Divine interposition and guidance. He who sits "King in Zion," can easily dispose of the matter in such a way as to prevent the collision of the nations; and we cannot but hope that He will.

P. S.—Just as these sheets are going to press considerable excitement has sprung up in our country, occasioned by the English Government's having resolved to put a construction on the Treaty of 1818, between the two countries, relating to the Fisheries on the coasts of Fundy, such as will almost break up that branch of our commerce. We trust that the difficulty will be amicably arranged by Mr. Webster and Mr. Crampton. It is to be deplored, however, that the British Government did not give notice to ours of its intention to put a construction on the language of the treaty in question which, whether right or wrong, has not been put upon it these thirty years, before they ordered armed vessels to the scene, with instructions to seize all offending American vessels—not *French*—which they may find on the spot. This was not just.

### Receipts

#### ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th AUGUST, 1852.

##### NEW HAMPSHIRE.

Franklin, N. S. Morrison, in full of L. M.	\$10 00
Nashua, 1st Cong. Ch.	23 30

##### VERMONT.

Norwich, 1st Cong. Soc. Edward B. Emerson, pastor,	5 00
Brattleboro, 1st Cong. Ch. in part,	41 25
West Ch. in part,	5 07

##### MASSACHUSETTS.

Grafton, Ladies of the Evan. Cong. Soc. for Coip. and to make Otis Adams, Esq.	
Hon. E. B. Bigelow, Lewis W. Dodge,	

Leander Stockwell, and Rufus E. Warren, L. Ms.	150 00
Newton, Eliot Ch. to make Dea. Ebenezer Woodward, L. M.	53 00
Boston, Mount Vernon Ch. L. S. Ward, \$5; A Friend, \$1.	6 00
Marblehead, 1st Cong. Ch. Mrs. William Reed to make Mrs. J. Blackler, L. M. \$30; Rev. Samuel Dana and family to make Mrs. Henrietta Dana, L. M. \$32.50; Rev. Mr. and Mrs. Lawrence, \$10; Others, \$38.62,	111 12
Walpole, 1st Cong. Ch. Rev. Geo. H. Newhall, part, L. M.	10 00
Hatfield, Mrs. Experience Guild,	4 00

Pittsfield, 1st Cong. Ch. \$24.30; South Ch. \$15.24.	42 54	Norristown, per Mr. Angee, . . . . .	2 00
Worcester, Central Ch. a balance, . . . . .	7 00	Carlisle, 1st Presb. Ch. . . . .	24 17
Williamstown, Cong. Ch. \$60; Students of Williams College to make Rev. Mark Hopkins, D. D., L. M. \$30, . . . . .	90 00	Philadelphia, 3d Presb. Ch. in part, to make Rev. Dr. Brainerd, L. D. . . . .	75 00
Wellfleet, Union Meeting, in part, . . . . .	20 62		
Leominster, A Friend, . . . . .	5 00		
RHODE ISLAND.			
Little Compton, in part, . . . . .	18 61		
Providence, Several persons, \$20.73; Free-will Bapt. Ch. \$16, . . . . .	36 73		
CONNECTICUT.			
Williamantic, Cong. Soc. in part, to constitute Rev. Samuel G. Willard, L. M. Torrington, Collect'n. per Wm. H. Moore, Lebanon, E. S. Robinson, \$10 for Colp. and for L. M., and \$5 for tracts and books, etc. . . . .	25 09	North Madison, Mr. Salisbury, . . . . .	2 00
Greenwich, 2nd Cong. Ch. Rev. Dr. Lindsey, . . . . .	7 00	Rev. Joseph A. Sadd, . . . . .	1 00
	15 00	Rockville, 2nd Presb. Ch. in part, . . . . .	14 63
	126 80	Logansport, 1st Presb. Ch. (N. S.) to make Rev. M. M. Post, L. M. Bapt. Ch. in part, . . . . .	30 00
		Meth. Epis. Ch. . . . .	7 03
		Episcopal Ch. . . . .	7 17
		Presb. Ch. (O. S.) . . . . .	1 00
		Fort Wayne, Meth. Epis. Ch. in part, . . . . .	50 50
		2nd Presb. Ch. (N. S.) to make Rev. A. W. Freeman, L. M. . . . .	11 81
		Wayne-street Meth. Ch. . . . .	32 70
		1st Presb. Ch. (O. S.) . . . . .	2 43
			1 00
NEW-YORK.			
City, Mrs. Bliss of Pilecker-st. Ch. . . . .	10 00		
Dominie, . . . . .	10 00		
Beekmantown, Presb. Ch. . . . .	6 00		
Bethlehem, Presb. Ch. Rev. Jno. N. Lewis, \$10; Samuel M. Denniston, \$2, S. G. . . . .	12 00		
Cooperstown, Presb. Ch. . . . .	5 60		
Tribes Hill, additional, . . . . .	16 05		
Lowville, Presb. Ch. . . . .	25		
Whitesboro, Bapt. Ch. . . . .	13 20		
Amsterdam, Presb. Ch. . . . .	4 00		
Smyrna, Cong. Ch. . . . .	22 22		
Sherburne, Cong. Ch. in part, . . . . .	2 90		
Poughkeepsie, 1st Cong. Ch. to make Rev. L. F. Waldo, L. M. . . . .	21 52		
NEW JERSEY.			
Newark, 6th Presb. Ch. to make Rev. Wm. Aikman, L. M. . . . .	30 00		
German Mission Ch. . . . .	37 69		
Somerville, 2nd Ret. Dutch Ch. to make Rev. E. Craven, L. M. . . . .	2 50		
Ewing, Presb. Ch. additional, . . . . .	30 00		
Burlington, \$30 of which to constit' a L. M. Parsippany, P. Ch. Rev. I. Ford, L. M. in part, . . . . .	12 00		
	45 00		
	28 51		
PENNSYLVANIA.			
Philadelphia, A Lady, Member, 6th Presb. Ch. for Turin, . . . . .	20 00		

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